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# Fragments of magic, medicine, and mythology from Nimrud

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A new volume of literary texts from Nimrud has been in gestation for a very long time. Tablets were first found in Max Mallowan's excavations at Nimrud in 1949, with many more tablets found in subsequent seasons. In 1963 the decision was made to publish all the literary tablets from the Nabû Temple in hand copy, and this effort has finally culminated in the form of *Literary texts from the Nabû temple*, edited by J. A. Black and D. J. Wiseman (Cuneiform Texts from Nimrud 4, 1998). As is so often the case with the publication of new literary texts, these copies often solve many problems and create just as many new ones for editors of texts; many of the copies could benefit from collation. Furthermore, the catalogue describing the tablets is extremely sparse, and much more could have been done by the editors to identify the tablets and note published duplicates.<sup>1</sup> Nevertheless, the volume makes a valuable contribution to the field of Assyriology by publishing a large number of literary texts in cuneiform copy.

The following notes concern a few of the tablets in the volume which are particularly relevant to the fields of cuneiform magic and medicine, and one medical text partially edited below also contains an important extract of a creation myth. All of the texts discussed here require more intensive study.<sup>2</sup>

**No 98** This tablet of Ardat Lili incantations resembles incantations edited in *Archiv für Orientforschung* 35 (1988), 7–21 and *Revue d'Assyriologie* 65 (1971), 119–54. The Nimrud text shows many variants, and reveals a different recension from that known from Kuyunjik and elsewhere. It appears that these stock phrases refer both to the maiden, the kisikil-lil-lá, as well as to the male counterpart, the guruš-lil-lá. The text referring to the latter demon is fragmentary and poorly attested, and since the guruš-lil-lá text is poorly known, there is the possibility that these lines belong to that text, rather than to *ardat lilī*-incantations.

It is also worth noting a parallel between this text and later incantation bowls, and in particular a Mandaic bowl published by Christa Müller-Kessler, *JAOS* 116/2 (1996), 8, in which the female demon changes her appearance and replaces the wife in the household, and a similar general description occurs in an Aramaic magic bowl, which says that the demons 'appear to the man as a woman and to the woman as a man' (C. H. Gordon, *Or.* 10, Bowl H 5–6).

- [ki-sikil ki ki-sikil]-e-n[e] n[u]-u[n-húl-la] (AfO 35, 15: 38)  
[MIN šá it-ti ar-d]a-te su<sup>2</sup> ti<sup>2</sup> x [...]  
[ki-sikil ezen u]ru-na-šè igi nu-mu-[un-ni-in-du<sub>8</sub>] (AfO 35, 15: 39)  
[MIN šá ina i-sin-n]i URU-ša la in-[nam-ru]  
5' [ki-sikil dumu nu-u]n-tuku-a dam 'mu<sup>1</sup>-un-[....] (AfO 35, 15: 43)  
[MIN šá ma-r]a la i-šu-ú mu-ta 'x<sup>1</sup>-[.....]  
[ki-sikil da]m nu-tuku-a dumu nu-ù-tu-ud-da (AfO 35, 15: 41)  
[MIN šá mu-ta] la i-šu-u ma-ra la ul-d[u]

<sup>1</sup> For instance, text no 90 pl. 52 col. i. 1'–5' duplicates J. Laessoe, *Bīt Rimki* 38: 18–19, not noted in the catalogue.

<sup>2</sup> The author has benefited from the help and advice of Dr Irving L. Finkel and Professor W. G. Lambert.

- [ki-sikil da]m nu-tuku-a dumu nu-è-<sup>1</sup>a<sup>1</sup> (AfO 35, 15: 42)  
 10' [MIN *šá mu-t*]a la i-*šu-ú ma-ra la ú-re-bu-<sup>1</sup>u<sup>1</sup>*  
 [ki-sikil-lil-lá i]m-gim ab-ba lú é-ta ba-ra-è-en (AfO 35, 17: 46)  
 [ar-da-at li-li-i *šá ki-ma šá*]-<sup>1</sup>a<sup>1</sup>-a-ri ina ap-ti *È na-a-ša-at*  
 [ki-sikil ša-gig-g]a ki-šè mu-un-tùm-tùm-mu (AfO 35, 17: 48)  
 [MIN *šá mu-ru-uš lib-bi-šá ana*] er-še-ti ub-lu-ši  
 15' [guruš dingir nu-tuku-ra gaba] mi-in-ra-ra (see RA 65 126: 1–2)  
 [la be-el ilī] <sup>1</sup>ú-mah<sup>1</sup>-hi-ir-ši-ma  
 [šu-ne-ne-a šu-t]a ba-an-gar-re-eš (see RA 65 126: 3–4)  
 [qa-ti-šú-nu ana qa-ti-šú i]l-ta-ka-an  
 [giri-ne-ne-a giri-ni b]a-an-gar-re-eš (see RA 65 126: 5–6)  
 20' [gú-ne-ne-a gú-ta (bal): GÚ-s]u KI GÚ-šú uš<sup>1</sup>-te-<sup>1</sup>en<sup>1</sup>-[nu] (see RA 65 126: 7–8)  
 [ní-te-a-ni (šu-bal -ak) ra-ma-an-šú u]š-te-pél-<sup>1</sup>ma<sup>1</sup> (see RA 65 126: 9–10)  
 [dumu nun-na gá-e-me-en ba-ni-i]n-<sup>1</sup>du<sub>11</sub><sup>1</sup> (see RA 65 126: 11)  
 [ma-ru ru-be-e a-na-ku iq]-bi-šu

### Translation

[The maiden (is one) who does not rejoice with] the (other) maidens, [the maiden (is one) who] is not [seen at the feast] in her city, [the maiden (is one)] who has no [son] and who [...] a spouse, [the maiden (is one)] who has no spouse nor bore a son, [the maiden (is one)] who has no spouse or raised no son, [the maiden-lilith (is one)] who *trembled* in the window of the house like the wind. [The maiden is one whose anxiety] carried her off to the Netherworld. [The young man without a personal god] has confronted her. [They (the demons)] placed [their hands on his hand], they put [their feet on his feet], they changed [their neck] with his neck, and (the demon) transformed [himself (into him)]. He said to her, ['I am the son of a prince']....

### Notes

12' A variant *šu-ša-a-at* 'removed from' appears in other texts, which fits the Sum. The reading *na-a-ša-at* < *nâšu* has the meaning of 'tremble' only in lexical lists, see CAD N/2 53.

18' The Akk. differs: 'their (the demon's) hand was put into his hand'.

**No 93** (pl. 52). This incantation text is a manuscript of 'Die Weihe eines Enlil-priesters', edited by R. Borger in BiOr 30 (1973), 163–76. There is an unpublished duplicate, Ni 2293, which complements the Nimrud tablet by adding new lines of text to the published edition.

A = Ni 2293 (see Fig. 1)

B = ND 4399

C = BiOr 30 163 ff (editing texts from Kuyunjik, Sippar, and Babylon); the line numbers below follow that of R. Borger, op. cit., 168.

col. ii

43 C <sup>d</sup>innin gu <sup>d</sup>uttu-da si ba-an-[sá] (this is the Sumerian for l. 44)

44 C <sup>d</sup>iš-tar qé-e <sup>d</sup>MIN uš-te-te-[šir]

B [...q]é-[.....]

45 C munus dí-ma tùn-bi ba-ni-in-[]

B <sup>1</sup>munus dí-ma tùn-bi [...]

- C *sin-niš-ti te-mi su-un-šú ú-šab-<sup>r</sup>bi<sup>?</sup>*  
 B *sin-niš-ti te-mi* [.....]
- 46 C *um-ma dí-ma si ba-an-[sá]*  
 B *um-ma dí-ma <sup>r</sup>si ba<sup>1</sup>-[.....]*  
 C *pur-šu[m]-ti te-mi uš-te-<sup>r</sup>te<sup>1</sup>-[šir]*  
 B *pur-šum-ti te-mi* [.....]
- 47 C <sup>d</sup>asal-l[ú]-hi nam-šub [.....]  
 B <sup>d</sup>asal-lú-hi nam-šub ba-[an-si]  
 C [<sup>d</sup>mardu]k <sup>r</sup>šip-ta id<sup>1</sup>-[di]  
 B <sup>d</sup>marduk šip-tú [.....]
- 50 C hé-en-[.....] hé-en-[.....]  
 B hé-en-kù-ga hé-en-sikil-la hé-e[n-dadag-ga]
- 51 C *eme h[ul-gál] .....*  
 B *eme hul-gál bar-šè h[é-em-ta-gub]*
- 52 C *ka-i[nim-ma] .....*  
 B *ka-inim-ma imin éš-kù-ga-[kam]*
- 53 C *én <sup>d</sup>uttu munus sig<sub>5</sub>-ga dumu <sup>d</sup>e[n-.....]*  
 B *én <sup>d</sup>uttu munus sig<sub>5</sub>-ga dumu <sup>d</sup>en-líl-lá tu-ud-[da]*  
 C <sup>d</sup>min *sin-niš-tu<sub>4</sub> da-mi-iq-ti mar-t[u<sub>4</sub> .....*  
 B <sup>d</sup>min *sin-niš-ti SIG<sub>5</sub>-tu<sub>4</sub> mar-ta šá <sup>d</sup>en-líl ul-[du-ši]*
- 54 C *dumu ki-ág-gá <sup>d</sup>en-ki-ga-ke<sub>4</sub> su-na x [.....]*  
 B *ki-ág-gá <sup>d</sup>en-ki-ga-ke<sub>4</sub> su-na gub-ba-a*  
 C *mar-ti na-ram-ti <sup>d</sup>é-a šá zu-um-r[i] .....*  
 B *mar-tu<sub>4</sub> na-ram-ti <sup>d</sup>é-a šá ina zu-mur šu-lu-u*
- 55 C *e-zé-a-ta sig-sig<sub>5</sub>-ga sig-babbar-ta šu-na im-ma-a[n-..]*  
 B *e-zé-ni-ta sig-sig<sub>5</sub> sig-babbar-ta šu-na im-ma-an-<sup>r</sup>gu<sup>1</sup>*  
 C *še-e-ni šī-pa-a-ti dam-qa-a-tú MIN pe-ša-a-tú ina ŠU-šu [..]*  
 B *še-e-ni šī-pa-a-ti SIG<sub>5</sub>.MEŠ šī-pa-a-ti SIG<sub>5</sub> pe-ša-a-tú ana ŠU.MIN [...?]*  
 A [..... S]IG<sub>5</sub> BABBAR<sup>?</sup> [.....]
- 56 C [.....g]lá kù-ga šu im-ma-ni-in-si-ga sa im-ma-ni-in-gi  
 B <sup>túg</sup>par-si<sup>1</sup>-gá kù<sup>1</sup>-ga šu i[m-n]i-in-sig sa im-ma-ni-in-g[a]  
 A [.....-g]a šu im-ma-ni-in-si-ga sa im-ni-[.....]  
 C [.....] x *ina ik-rib el-lu-tú ip-ru-su uš-ter-si*  
 B *par-ši-ga ik-rib <sup>r</sup>SIKIL<sup>1</sup> ip-ru-us<sup>1</sup> uš-ter-s[u]*  
 A [..... i]k-rib el-lu-tú ip-ru-us uš-ter-[..]
- 57 C [.....-m]a-ke<sub>4</sub> šu-na im-ma-an-si  
 B *azalag(lú.túg.babbar) kalam-ma-ke<sub>4</sub> šu-na im-ma-an-si*  
 A [azal]ag kalam-ma-ke<sub>4</sub> šu-na im-ma-an-si  
 C [..... š]á *ma-a-ti ip-qid*  
 B *ana áš-la-ki šá ma-a-ti ip-qid*  
 A [ana] áš-la-ku *ma-a-tú ip-qid*
- 58 C [..... s]i a kù-ga šu luh-luh-ha  
 B <sup>z</sup>bar-si a kù-ga šu luh-luh-ha  
 A <sup>z</sup>bar-si a kù-ga šu luh-luh-ha

- B *pár-ši-ga ina me-<sup>1</sup>e èl-lu-ti<sup>1</sup> ú-za-ak-ki*  
 A *par-ši-ga ina* A.MEŠ KÛ.MEŠ *ú-za-ak-ki-nim*
- 59 B *šu sikil-ta šu-n[a<sup>?</sup> ..... h]u-ub-ba-a*  
 A *ʿšu sikil<sup>1</sup>-ta šu kù-ʿzu x hé-en<sup>1</sup>-gál-la-a*  
 B *ina qa-ti-ši [. . . . . -i]?*  
 A *ina* ŠU.MIN.MEŠ KÛ.MEŠ *ú-šah-hi-i?*
- 60 B *<sup>d</sup>asal-lú-hi n[am- . . . . .]*  
 A *<sup>d</sup>asal-lú-hi nam-šub ba-an-si*  
 B [<sup>d</sup>*marduk [šip-ta id-di]*
- 61 A *mu-ni-in-è mu-un-ni-sikil mu-un-dadag*
- 62 A *eme-hul-gál bar-šè <hé-em-ta-gub>*
- 63 A *ka-inim-ma zì-s[ur-r]a-kam*
- 64 A *[é]n ér[in] x x me-en hu<sup>1</sup>(tablet šú)-ud-hu-ud*
- 65 A *[... n]e nam x ʿna<sup>1</sup> hé-ne-hu-ud-hu-ud*
- 66 A *[eme hul-gál] bar-šè hé-em-ta-gub*
- 67 A *[ . . . . . ] x ÉN 3-šú ŠID-nu x*
- 68 A *[ . . . . . ] x šu ne*

### Translation

[The passage begins with l. 41: Incantation. Uttu filled her hand with a thread] and Ishtar sorted out Uttu's thread. The skilful woman checked the *sūnu*-garment and the skilful old lady made order. Marduk recited an incantation, so that it should be hallow, pure, and clean. May the 'evil tongue' [stand] aside. It is an incantation of the seven pure cords. Incantation. Uttu, the good woman, daughter whom Enlil begat, beloved daughter of Ea, having been placed in her body, spun the good white sheep's wool in her hands. She separated out and prepared the pure *p*.-cap and entrusted (it) to the fuller of Sumer. He cleansed the *p*.-cap in pure water, and she stripped (it) off with her pure hands. Marduk recited an incantation, he took [the patient?] out, he purified and cleansed him. May the evil tongue stand aside. It is an incantation of the scattering of flour. Incantation: [not intelligible]. May [the evil tongue] stand aside. Recite the incantation three times ....

### Notes

l. 54 The Akk. line differs considerably from the Sum., since the masc. stative form *šulû* is unlikely to refer back to the goddess Uttu, but must refer to Ea, hence 'whom he put into bodily form'.

l. 55 One wonders if the copyist omitted signs on the edge of the tablet, which would correspond to the verb *gu* 'to spin' in the Sum.

l. 56 Again the Akk. does not correspond literally to the Sum., since the Akk. translates, 'she separated out the *p*.-cap with [var. of] a prayer of purity', which makes little sense.

l. 59 The correspondences between these verbal forms does not appear to be attested elsewhere.

**No 115** This medical text concerns 'stroke' (*antašubba*) rather than 'epilepsy', and the other conditions mentioned in this text are all manifestations of this

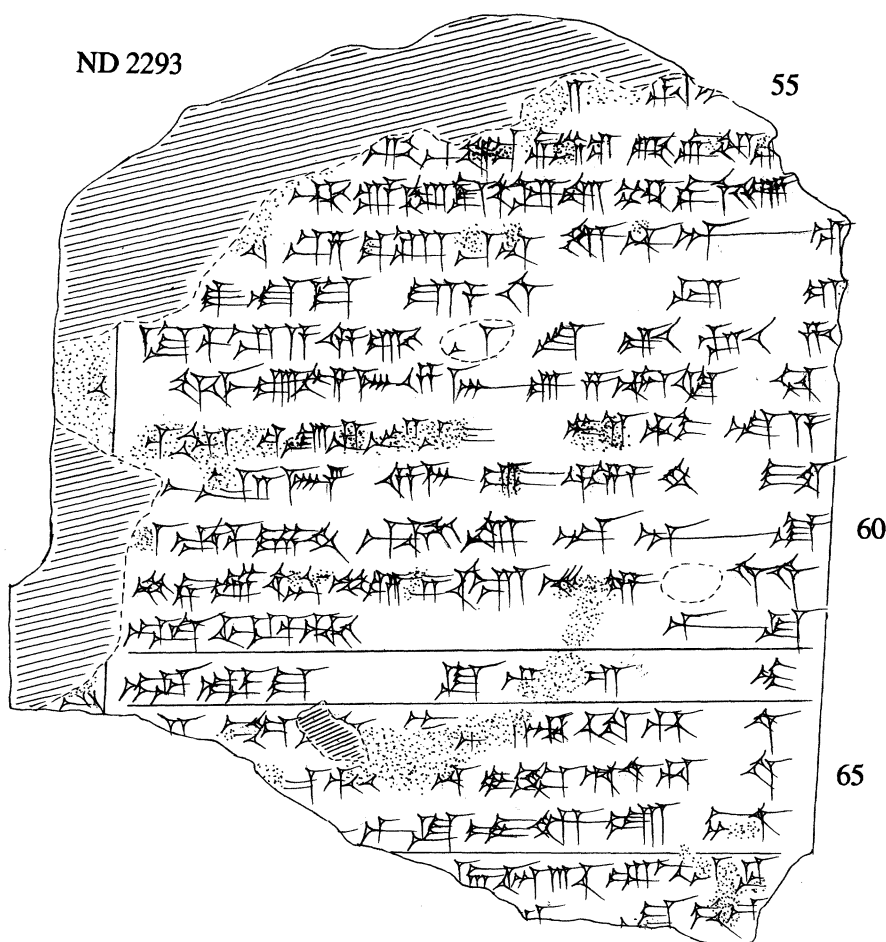


FIG. 1 Copy by M. J. Geller.

same condition (e.g. *lil-lá-en-na*, *šu-dingir-ra*, etc.). For a similar text, cf. STT 57 (ref. courtesy of J. Kinnier Wilson). The tablet has been collated by the present writer.

Only the better preserved parts of the text have been edited and translated below. The text is interesting because of the types of materia medica used to treat strokes. The first recipe calls for several types of powders (*eperu*, lit. 'dust') consisting of the dust of various places, or minerals. Another recipe calls for the use of 'semen' (*rehūtu*) of various animals, and a third recipe uses the blood (*damu*) of a series of similar animals.

ND 5488/2 (+) 5488/2 obv.

- 1 [diš lú /]u šu.<sup>d</sup>innin lu lil.lá.en.[n]a lu *mim-ma lem-nu*  
[dib-su]-ma nu bar-'šú' ana ti.la-šú' 'sahar' é <sup>d</sup>Marduk  
[sahar é <sup>d</sup>inn]in sahar *ibrati*(ub.lil.lá) sahar ká é lú.ti.la  
[sahar ká] é ad<sub>6</sub> sahar ká é *aštammi*(éš.dam) sahar sila.lím.[ma]
- 5 [s]ah[ar q]ab-ri<sup>?</sup> sahar *sa-mit dūri*(bàd) sahar 7 kaskal-meš  
sahar *suqi*(e.sir<sup>1</sup>) sahar gissu ù ud.da <sup>na4</sup>ka.gi.na.dib.ba  
14 sahar.hi.a *an-nu-ti ina* a.pú šá é <sup>d</sup>Marduk hi.[h]ji

- sag.du *šalam*(nu) *pà-zú-zu teppuš*(dù-uš) *šum-ma* l[ú].gig  
 ina šu.min-šú *na-ši šum-ma ina* sag lú.gig gar-a[n]  
 10 *mim-ma lem-n[u]* šá dib-šú *immar*(igi.bar)-*ma* nu te-šú lú.gig.bi t[i]

---

*šum-ma* lú an.ta.šub.ba dib-*su ana* z[i-šú]  
 uzu *raqqi*(bal.gi<sup>ku6</sup>) gu<sub>7</sub>-šú ì.udu *raqqi* šé[š.meš-*su*]

---

## GAP

- 
- dīš ki.min *rehūt*(a.ri.a) x [.....]  
 a.ri.a anše a.ri.a ur.gi<sub>15</sub> [a].ri.a ur-mah x [...]  
 5' *išteniš*(I-niš) hi.hi šéš.meš-*su-ma* t[i]
- 

- dīš ki.min úš ur.gi<sub>15</sub> úš ur.mah úš ur.bar.ra úš sa.a.ri úš bal.g[i<sup>ku6</sup>]  
 úš *tu-uk-ti i-tur-ru ina* úš <sup>giš</sup>er [en hi.hi]  
 šéš.meš-*su-ma lu* an.ta.[š]ub.ba *lu* [x x ]  
*lu* <sup>4</sup>lugal.ʽúr<sup>1</sup>.ra *lu* šu.dingir.ra l[u .....]  
 10' *lu* šu.gedim.ma *la-az-z[u* .... nu te-šú lú.gig.bi t[i]
- 

## Translation

If a man has been seized by 'the hand of Ishtar'-disease, *lila'ena*-disease, or Whatever Evil, and it does not release him, in order to cure (the patient): (take) the dust of the Marduk temple, [the dust of the] Ishtar [temple], the dust of the cult-socle, the dust of the gate of a healthy man, [the dust of the gate] of a dead man, the dust of the gate of the workhouse, the dust of the crossroads, the dust of *the grave*, the dust of the parapet of a wall, the dust of 7 roads, the dust of the ...., the dust of the shade and sunlight, *kaginadibba*, mix these 14 powders in the water cistern of the Marduk temple. Make the bust of a statue of a Pazuzu-figure. If the patient carries (the figurine) in his two hands, or if it is placed on the patient's head, Whatever Evil which has attacked him will look and not approach him; that patient will be healed.

If the man has been seized by stroke, in order to heal [him], have him eat turtle flesh and keep anointing him with turtle oil...

[gap]

If ditto, the semen of ...., the semen of an ass, semen of a mastiff, semen of a lion, semen of .... mix them together and keep anointing him and he will be healed.

If ditto, [mix] the blood of a mastiff, the blood of a lion, the blood of a wolf, the blood of a cat, the blood of a turtle, the blood of a .... in resin of cedar, keep anointing him and stroke or ... or epilepsy or 'Hand of the God' disease or ...or chronic 'Hand of the Ghost' disease [... will not approach him and the patient will be healed.]

**No 116** This medical text incorporates an incantation containing an important myth of creation. The recipes in this tablet are employed for wounds. The tablet does not deal with eye disease, as indicated in the catalogue of the volume. Furthermore, the catalogue has failed to note that the rev. is duplicated in a medical text, BAM 580 ii', and that the incantation also deals with wounds rather than eye disease. The incantation has been discussed by M. Stol, JEOL

32 (1991–92), 63, and was partially edited by R. Campbell Thompson, JSOR 15 (1931), 59.

A = ND 4395

B = BAM 580 col. ii'

rev. (duplicated in BAM 580 ii')

1' (traces)

2' A [.....] x a x [.....]

3' A [.....] i[na š]e-ti na-ši [.....]

4' A [.....] x šà bi-rit uzu u sa G[IG? ...]

5' A [si-im-mu ka-la-ma(?) šù]m-šu ul i-di-[ma]

6' A [.....]-šú u ki.sikil <sup>d</sup>15-šá la [i-šu-ú]

B 2' iṣ-ša-bat guruš šá dingir-šú u k[i-.....]

7' A [iṣ-kun-ma k]a-la-a zu-mur-šú hur-ba-šam mu-ta ina šà-šú iṣ-bat-[su]

B 3' iṣ-kun-ma ka-la-a zu-mur-šú hur-b[a .....]

8' A [ka-la zu-u]m-ri-šú it-ta-pah i-š[á-tu]

B 4' ka-la zu-um-ri-šú it-ta-pah i-šá-tú

9' A [... ] x -ta it-ta-di ina muh-hi-[šú]

B x [.....]

10' A [guruš na-di i-dam]-mu-um ki.sikil <sup>r</sup>na<sup>1</sup>-da-at it-tap-pa-a[š]

B 5' guruš na-<sup>r</sup>di<sup>1</sup> [i-da]m-mu-um ki.sikil n[a-.....]

11' A [.....-š]u <sup>r</sup>d<sup>2</sup>uen e<sup>1</sup>-da-n[u-uš-šú]

B 6' i-mu[r-šú] <sup>r</sup>d<sup>2</sup>uen [e-da-nu-uš-šú]

12' A [<sup>d</sup>en.líl <sup>d</sup>é]-<sup>r</sup>a<sup>1</sup> u dingir.mah ul-te-eh-sí-su ina ugu-š[u]

B 7' <sup>d</sup>en.l[íl <sup>d</sup>é-a] u dingir.mah ul-te-e[h .....]

13' A [<sup>d</sup>uen pa-a-š]u [d]ù-uš-ma i-qab-b[i]

B 8' <sup>d</sup>uen pa-a-šu [d]ù-uš-ma i-qab-bi

14' A [ana <sup>d</sup>en.líl <sup>d</sup>é-a u] <sup>r</sup>dingir<sup>1</sup>.mah i-[za-k]ar: niš-ku-un-<sup>r</sup>ma<sup>1</sup> i-na ma-a-ti šim-mi

B ana <sup>d</sup>en.líl <sup>r</sup>d<sup>1</sup>[.....] niš-ku-um-ma i-na ma-a-ti šim-mi

15' A [iṣtu(ta) a-me-lu-ti ni-i]b-na-a mu-ta[b]a-lá-ta ni-ir-ku-sa it-ti-š[ú]

B iṣtu(ta) a-me-l[u .....] mu-ú-ta ba-lá-ta ni-ir-ku-[.....]

16' A [.....<sup>d</sup>]a<sup>1</sup>-nu ib-ni-ka zu-um-ri dingir u lú ta-aṣ-[ša-bat]

B šim-mu ka-la-ma <sup>d</sup>a-nu-u[m .....] zu-um-ri dingir u lú ta-ša-bat

17' A [..... sa]r-su x zu?<sup>d</sup>é-a u dingir.mah i-ši-mu ši-mat-k[a]

B 12' ša ina uzu sa[r.....] <sup>r</sup>d<sup>1</sup>é-a<sup>1</sup> u dingir.mah i-ši-m[u.....]

18' A [<sup>d</sup>en.líl <sup>d</sup>é-a u dingir].mah sa-<sup>r</sup>as<sup>1</sup>-su-ra is-su-ma

B 14' [<sup>d</sup>en.líl] <sup>r</sup>d<sup>1</sup>é-a u dingir.mah sa-as-su-r[a .....]

19' A [.....-š]u-nu-ti ba-la-aṭ a-mi-lu-tú<sup>1</sup>

B [šá uš-te-šu-r]u-šu-nu-ti ba-la-aṭ [.....]

20' A [..... a-s]u-ut dingir.dingir gal.gal

B [bi-li <sup>d</sup>gu-l]a a-su-ut dingir.m[eš gal.meš]

21' A [..... b]a-lá-ti kar-zil-ki u maš-<sup>r</sup>tar<sup>1</sup>-ki

B [.....] <sup>r</sup>x<sup>1</sup> šá ba-lá-ti kar-z[il-.....]

22' A [.....man-za-as]-su <sup>d</sup>é-a ina ÉN-šu li-ib-na-ma lú lib-luṭ

B 18' [.....] le-qé-e man-<sup>r</sup>za-as<sup>1</sup>-su [.....-n]a-ma lú lib-luṭ



- 23' A [......] šá<sup>d</sup> gu-la e<sub>11</sub>-kam-ma  
 B [......]l)a e<sub>11</sub>-kam-ma
- 24' A [... a-su-u)t dingir.meš gal.meš<sup>d</sup> gu-la  
 B [......]ga]l.meš<sup>d</sup> gu-la
- 25' A [šá<sup>?</sup>.....] it-bu-ku da-mi-[k]a  
 B [......]k]u da-mi-ka
- 26' A [......] x TUR DU LIŠ<sup>?</sup> man-za-az-[k]a  
 B 23' [......] x man-za-az-ka
- 27' A [......]li gim ru-'-ti a-na pi-i-šú  
 B 24' [......]ru]-<sup>r</sup>'<sup>1</sup>-ti a-na pi-i muq-ta  
 B 25' [......] x muq-ta
- 28' A [......] x x gim gi-šu-ti ina nap-šá-ti <sup>r</sup>x-x<sup>1</sup>-[ti]  
 B [......]gim šá-a-ri i-n)a šu-bur-ri
- 29' A [... én u]l iu-ut-tu-un én<sup>d</sup> da-mu u<sup>d</sup> gu-la  
 B [......]Nin-girima bē]-let én
- 30' A [......]asa]l-lú-hi ana šu-šú [lip-q]id<sup>?</sup>-su maš.maš <sup>r</sup>gal<sup>?</sup> tu<sub>6</sub>.én<sup>1</sup>  
 B [......]t]u<sub>6</sub>.én

*Translation of rev.*

1'-4' fragmentary

- 5' [Simmu-disease of any kind(?)], whose name I do not know,  
 seized the lad who had no personal god,  
 or the maiden who had no goddess.  
 It was present and affected his whole body within with chills and death.  
 Fever inflamed all of his body,  
 ...broke out on the top of his head.
- 10' The lad being afflicted groans and the maiden being afflicted thrashes  
 about.  
 Sin noticed it by himself,  
 Enlil, Ea, and Bēlet-ilī became worried about it.  
 Sin opened his mouth speaking,  
 he addressed Enlil, Ea, and Bēlet-ilī: 'We indeed placed *simmu* in the  
 land,
- 15' (and) after we created mankind, we attached death and life to him.'  
 'O simmu-pustule of all kinds: Anu has created you so that you seize the  
 body of both god and man.  
 That which is *bound in the flesh* ..., Ea and Bēlet-ilī have decided your  
 fate.'  
 Enlil, Ea and Bēlet-ilī summoned the birth goddess,  
 [who directed] for them the health of mankind.
- 20' [O Gula], the healer of the great gods, [bring]  
 [instruments(?)] of healing, your scalpel and prescription.  
 Take [...], so that with his incantation Ea may produce its *drainage*  
 and so that the man may be healthy.  
 [...] of Gula came down for you.  
 [...the healer] of the great gods, Gula,
- 25' [who(?) ...] poured out your blood,  
 .... your *drainage*,  
 ... like spittle into his mouth,  
 .... like a belch in *that* throat

... the [incantation] is not mine, but it is the incantation of Damu and Gula  
 30' and may Asalluhi entrust [it] into his hand (as) chief incantation priest.  
 Incantation-spell.

### Notes

5' See l. 16' below.

20' Interpreting *asûtu* here as a fem. sing. of *asû*, 'physician', instead of the MB form *asâtu* (see CAD A/2 344).

22' The translation 'drainage' for *manzazu* is based upon passages in medical texts in which *manzazu* is interpreted as either 'drainage' or 'excrement'; see CAD M/I 238 and 230 (*manzaltu*). In the contexts cited, the meaning 'excrement' can be disregarded in favour of a discharge of fluid from the body, which would fit our text as well in the form of 'drainage' of a fluid from a *simmu*, some form of pustule or boil. In this way, the use of medical instruments to 'pour out the blood' from a *simmu* (l. 25') may also refer to a form of drainage of a pustule or sore.

30' Not <sup>d</sup>nanna.[s]uen.na as copied, which does not fit the context.

These comments on only a brief selection of texts in this volume indicate how much work remains to be done in editing the tablets in conjunction with duplicates from other sites, wherever available. One would have liked to have many more transliterations and notes on these texts, on the model of *Spätbabylonische Texte aus Uruk* from H. Hunger and E. von Weiher. Nevertheless we are grateful to have such a large collection of new texts for further study.